

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tabaraka*[1] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who *nazzala* (*repetitively descended* [*He*]) The Criterion (*The Qur’an*) on *abdehe*[2] (*His slave*), to be for the worlds *na’theran* (*iterative warner*).	تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ﴿١﴾
2. Who for Him (*is*) the Heavens’ [w] and the Earth’s [w] proprietorship; and not *yattakheth*[3] ([*He*] *takes-and-makes*) a son; and not [was] for Him a partner in the proprietorship; and [*He*] created every-thing [x] so [*He*] fated it[x] *taq’deran*[4] (*infinite fate/fating*).	ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ﴿٢﴾
3. And *ittakhatho*[5] (*they* [z] *took-and-made*) of lesser than/-without Him *aa’lehatan* (*deities*); not they[z] create a thing while they (*are*: *to be/being*) created; and they [z] possess neither a death[x] nor a life[w] and nor a resurrection[x].	وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ﴿٣﴾
4. And said who [r] unbelieved they [z] *en* (*not*) this except *ef’kon*[x] (*slanderous-fabrication/specious concoction*)[x] *iftraho*([*he*] *crafted it* [x] *as a lie for fraudulent end*) and aided him on it[x] other people; so *qad* (*already and affirmatively*) they [z] [came] an injustice and a mendacity.	وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ﴿٤﴾
5. And they[z] said: the [firsts’] (*ancients’*) fables[w] [*he*] scribed it[w] so it[w] (*is being*) dictated on him *bukratan*[w6] (*early-dawn*)[w] and *a’sseyla*[7] (*late afternoon to sunset*).	وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿٥﴾
6. Let-say [*you*[s]]: descended it[x] Who [*He*] knows the secret in the Heavens [w] and the Earth [w]; verily He [was] *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).	قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ﴿٦﴾
7. And they [z] said: what (*is*) for this, the messenger, [*he*] eats the *tta’aama*[x] (*wheat/edible/food-grains*) [x] and [*he*] walks in the markets; *lawla* (*why have not been*) descended to him an angel, so [*he*] be with him *na’theran* (*iterative*	وَقَالُوا۟ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِى ٱلْأَسْوَاقِ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ

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[1] See the *Lexicon* attached to this *Translation* for this important word “تبارك!” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*)!

[2] The word “*abdehe*” = “His slave,” the *denotation* of the word “*slave*” is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*! See the *Lexicon* attached to this *Translation* for an elaboration!

[3] The word “اتّخذ” from “الإتخاذ” which is “إفتعال” for “الأتّخاذ,” as stated in لسان العرب; therefore,“إتّخذ” is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[4] The word “تقديرا” is the infinitive noun of “قدر,” hence the translation is “*an infinitive fate*,” as “التقدير” from Allah is the “اقدر!”

[5] See footnote 3884 above, regarding “اتخذ!”

[6] The word “*bukratan*,” *literally* means the time between *Fajr* (*early dawn*) Prayer and sunrise!

[7] The word “*aseyla*,” *literally* means the time from *noon to sunset* or from *Asr* (*late afternoon*) Prayer to sunset!

warner).	مَعَهُۥ نَذِيرًا ٧
8. Or (*to be*) cast for him a treasure or (*to*) be[w] for him a garden[w] [*he*] eats from it[w]; and said the *dha'lemoona*[8] (*injustice-doers*): *en* (*not*) *tatta'be'aona* (*you*[z] *closely-follow*) except a man *mas'hoora*[9] (*he who is bewitched*).	أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ٨
9. Let-look [*you*[s]] how they[z] struck for you[g] the parables-/examples, so they[z] strayed; so not they[z] can (*find*) a path.	ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَٰلَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ٩
10. *Tabaraka*[10] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Who *en* (*if*) [*He*] willed [*He*] (*would have*) made for you[g] *khayran* (*choicer/superior/worthier*) than *tha'leka* (*afar-that-it/*)[x] gardens[w] run[w] from under it[w] the rivers and [*He*] makes for you[g] castles.	تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًۢا ١٠
11. Rather denied they[z] by The Hour[w] while We prepared for who[p] [*he*] denied by The Hour[w] a *Sa'era*[w] (*intensely kindling Fire*)[w].	بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ١١
12. If/when it[w] saw them from afar place they[z] heard for it[w] *taghayyodhan*[11] (*intense exasperation*) and sighing.	إِذَا رَأَتْهُم مِّن مَّكَانٍۭ بَعِيدٍ سَمِعُوا۟ لَهَا تَغَيُّظًا وَزَفِيرًا ١٢
13. And if (*had been*) flung they[z] of it[w] a narrow place, *mugarraneena* (*they*[z] *being iteratively bound*[12] *in chains*), they[z] called[13] far-there[14] *thoboran*[15] (*utter-ravage*).	وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ١٣
14. Let-not call you[z] today: *thoboran* (*utter-ravage*) one and let-call you[z] *thoboran* (*utter-ravage*) multitudinous.	لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا ١٤
15. Let-say [*you*[s]]: is *tha'leka* (*afar-that-it/*)[x] *khayron* (*choicer/-superior/worthier*) or the immortality Paradise[w] which[u] (*had been*) promised the *muttaqoona* (*the reverential guarders against Allah's displeasure*); it[w] [was] for them a requital and a destiny.	قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ١٥
16. For them in it[w] whatever[16] they[z] will, immortals they[z] (*are*);(*that*) [was] on your[t] Lord a promise (*by*) request.	لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ١٦
17. And day [*He*] throngs them and what they[z] worship of lesser than/without Allah, then says [*He*]: have you[c] misled My *eba'de* (*worshippers/submitters/slaves*) these or they strayed the path.	وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّوا۟ ٱلسَّبِيلَ ١٧

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[8] The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!" See footnote 148 below!

[9] The word "مسحورا" = "*mashoora*" is *singular, masculine, objective noun*, meaning: *he who is bewitched*!

[10] See the *Lexicon* attached to this *Translation* for this important word "تبارك!" In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*)!

[11] The word "تَغَيّظًا" = "على وزن تَفَعّلًا," that is an *intensifying* state of exasperation, which is different than "الغيظ"= *exasperation*!

[12] The word "مقرنين" for "التكثير," see التاج and البصائر!

[13] The word "دعا" in "دعوا" has many meanings, among them: ناداه و صاح به=دعا صاحبه, i.e. *called him*! See الهادي!

[14] In Arabic the *demonstrative noun*: "هنا" "هناك" and "هنا لك" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)!" For the "بعيد"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

[15] The word "ثبورا" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*! See إعراب القرآن لـ محمود صافي, and القرطبي!

[16] The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

18. Said they[z]: *subhana*[17] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g]; not [was] befitting for us to *nattakhetha*[18] ([*we*] *take and make*) of lesser than/-without You[g] of *aw'leyaa*[19] (*guardians/allies*); [and,] but *matta'ata* (*You*[g] *let relish the transitory worldly delights*) them and their fathers until they[z] forgot[20] (*ceased paying attention to*) the *Thekra* (*Qur'an/Prayer/Allah's mention*) and they[z] [were] a people worthless.	قَالُواْ سُبۡحَٰنَكَ مَا كَانَ يَنۢبَغِي لَنَآ أَن نَّتَّخِذَ مِن دُونِكَ مِنۡ أَوۡلِيَآءَ وَلَٰكِن مَّتَّعۡتَهُمۡ وَءَابَآءَهُمۡ حَتَّىٰ نَسُواْ ٱلذِّكۡرَ وَكَانُواْ قَوۡمَۢا بُورٗا ١٨
19. So *qad* (*already and affirmatively*) denied you[b] by what you[z] say; so neither can you[z] avert nor succor; and whoever [*he*] wrongs[21] of you[b] We (*make*) him taste a big torment.	فَقَدۡ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسۡتَطِيعُونَ صَرۡفٗا وَلَا نَصۡرٗاۚ وَمَن يَظۡلِم مِّنكُمۡ نُذِقۡهُ عَذَابٗا كَبِيرٗا ١٩
20. And not We sent before you[g] of the *mursaleena* (*sent-messengers*) except verily they[z] surely eat the *tta'aama*[x] (*wheat/edible/food-grains*)[x] and they[z] walk in the markets; and We made some (*of*) you[b] for some an essay[w]; do *tassbera* (*hold on patiently*) you[z]; and your[t] Lord [was] *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	وَمَآ أَرۡسَلۡنَا قَبۡلَكَ مِنَ ٱلۡمُرۡسَلِينَ إِلَّآ إِنَّهُمۡ لَيَأۡكُلُونَ ٱلطَّعَامَ وَيَمۡشُونَ فِي ٱلۡأَسۡوَاقِۗ وَجَعَلۡنَا بَعۡضَكُمۡ لِبَعۡضٖ فِتۡنَةً أَتَصۡبِرُونَۗ وَكَانَ رَبُّكَ بَصِيرٗا ٢٠
21. And said who[r] not *yarjona*[22] (*they*[z] *fear/hope*) Our *leqa'a* (*meeting/fronting*): *lawla* (*why have not been*) descended on us the angels or we see our Lord; *laqad* (*verily, already and affirmatively*) *istakbaro*[23] (*they*[z] *affirmed their*[n] *prideful haughtiness*) in their selves[w] and recalcitrated they[z] a big recalcitration.	۞وَقَالَ ٱلَّذِينَ لَا يَرۡجُونَ لِقَآءَنَا لَوۡلَآ أُنزِلَ عَلَيۡنَا ٱلۡمَلَٰٓئِكَةُ أَوۡ نَرَىٰ رَبَّنَاۗ لَقَدِ ٱسۡتَكۡبَرُواْ فِيٓ أَنفُسِهِمۡ وَعَتَوۡ عُتُوّٗا كَبِيرٗا ٢١
22. Day see they[z] the angels, no *bushra*[w] (*pleasing-tiding*)[w24] then-day for the criminals; and they[z] say: a *hejran* (*ban*) *mahjooran*[25] (*a banned ban*).	يَوۡمَ يَرَوۡنَ ٱلۡمَلَٰٓئِكَةَ لَا بُشۡرَىٰ يَوۡمَئِذٖ لِّلۡمُجۡرِمِينَ وَيَقُولُونَ حِجۡرٗا مَّحۡجُورٗا ٢٢
23. And *qa'demna* (*We came-forth*) to what worked they[z] of a work[x] then We made it[x] a dust *manthora* (*that which is scattered*).	وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ هَبَآءٗ مَّنثُورًا ٢٣

[17] The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

[18] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأَخْذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[19] The word "أولياء" could also mean, among them: *protector, friend*!

[20] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (*S* 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

[21] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

[22] The word "ترجون" from "رجا" meaning: *feared*! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان!

[23] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[24] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشّر\يُبَشِّر\مُبَشِّر

[25] The word "*mahjoora*"= "محجورا," is a *masculine, singular, objective noun*! It means a "*banned ban*!" That means: the criminals will be told: today it is *a banned ban* (*rather firm and irrevocable ban*) vis-à-vis you and the good tiding of any relief for you from your punishment!

24. The Paradise's[w] companions, then-day *khayron* (*choicer/-superior/worthier*) *mustagarran*[26] (*permanent-abode/ultimate realization*) and *ahsa'no*[27] (*perfecter and beautifuler*) *ma'qeela*[28] (*noon nap spot*).	أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ٢٤
25. And day *tasha'qqaqo* (*iteratively rives*) the Heaven[w] by the *ghama'me*[29] (*white-clouds*), and the angels (*had been descended*) *tan'zeelan*[30] (*utter/successive descending*).	وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ٢٥
26. The proprietorship then-day[31] (*is*) the right for *Ar-Rahman*; and [was] a day, on the unbelievers, *aseera*[32] (*of dire difficulty*).	ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ٢٦
27. And day (*when*) bites the *dha'lemo*[33] (*injustice-doer*) on his both hands[w34] and says [*he*]: *yalaytanee* (*O, my longing that*) *ittakhathto*[35] (*took and made I*) with the Messenger a path.	وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ٢٧
28. *Ya'waylata* (*O, what a pending disgraceful ruinous plight about to betide me*); *yalayta* (*O, for a longing that*) I not *attakhethto*[36] (*I took and presumed*) *folanan* (*such and such he-person*) *khaleela*[37] (*ultimate faithful friend*).	يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ٢٨
29. *Laqad* (*verily, already and affirmatively*) [*he*] misled me *a'n* (*off*) the *Thekre*[x] (*Qur'an/Messenger*)[x] after *edh* (*when/since*) it[x] came (*to*) me; and the Satan [was] for the mankind a deserter/forsaker.	لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ٢٩
30. And said the Messenger: O, my Lord, verily my people *ittakhatho*[38] (*they*[z] *took and made*) this, The Qur'an, *mahjoora*[39] (*that which is considered obsolete and thus abandoned it*).	وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ٣٠
31. And like *tha'leka* (*afar-that-it/*)[x] We made for every a prophet a foe[40] of the criminals; and sufficed by your[t] Lord *Ha'dian* (*divine-guider*) and *na'sseran* (*iterative succorer*).	وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ٣١

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26 Clearly for the *realization* of any thing *in this world* requires *time* and *place* to happen in it *semi-permanently*!
27 There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!
28 The word "**مقيلا**" means the place of noon napping spot!
29 The word "**الغمام**" ="*white clouds*," unlike "**السحاب**" = "*gliding clouds of a darker color and rain carrier*! See **اللسان**!
30 The word "**تنزيلا**" has two possible connotations: (a) some Qur'an commentators say it meant for *surety* or the *intensity* of the descending! (b) Others say it is meant for *successiveness* of the descending!
31 There is *no* English equivalent for "**يومئذ**" literally on *then-day*, *not* on *that* day, as *that* indicates *further* or *less immediate*, whereas "**يومذ**" indicate *then* or *there and then*!
32 The word "*dire*" is to qualify "*difficult*," as "*difficult*" means "**عَسِر**," but "**عَسِير**," is the *intensive* form of **عَسِر**!
33 The word **ظالم**" = "**فاعل الظلم**" = "the injustice-doer," as "**الظلم**" = "injustice!" Also, in this *Ayah*, the word "**الظالم**" is to qualify the word "**اهل**," in "**أهلها**," which is *singular* or *plural*! So here the "*village*" is Makkah, thus, in *honor* for *this particular* "village" the "wrong" is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*! And here since the "**أهلها**" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so!
34 The expression "bites on his *both hands*" is Arabic *tongue*, *figurative* speech for strong *regret* and *contrition*!
35 See footnote 18 above regarding **اتخذ**!
36 Ibid!
37 The word "**خليلا**" is "*ultimate-faithful-friend*," i.e. friend without any "**خلل**"= *defect*! *English* as well as *Arabic-English* dictionaries almost *all* do *not* have an entry for "**خلة**!" They come closest to it in the opinion of the authors of such a few dictionaries by saying "*intimate-friendship*" or *friendship without defect*! Clearly *intimate*, although gives the sense of "*closeness and sincerity*" it also caries with it the *unacceptable* open expression of "*sexual relation*," hence making such entry as *useless and invalid* in terms of "**خلة**" as stated in The Qur'an. Thatis why I chose to express "**خلة**" as "*ultimate-faithful-friendship*" and "*khaleel*" as "ultimate faithful friend!"
38 See footnote 18 above regarding **اتخذ**!
39 The word "*mahjoora*," is an *objective, singular, masculine noun* =: that which is considered *obsolete* and thus *abandoned*!
40 The word "**عدو**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

32. And said who[r] unbelieved they[z]: *lawla* (*why have not been*) *nuzzela* (*recurrently descended*) on him The Qur’an[x] a statement[w] a once[w41]; like *tha’leka* (*afar-that-it/*)[x] to We firm by it[x] your[t] *foaa’da* (*keen-preoccupation of the heart*); and *rattalnaho* (*We sequentially intoned it*[x]) *tarteelan*[42] (*sequential absolute intonement*).	وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا ﴿٣٢﴾
33. And not *ya’atonaka* (*they*[z] *come to you*[g]) by a parable-/example except We came (*to*) you[g] by the right and an *ahsa’no*[43] (*perfecter and beautifuler*) explanation.	وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾
34. Who[r] (*are to be*) thronged they[z] on their faces to Hell[w] those (*are in*) eviler place and *adhallo*[44] (*more astray*) a path.	ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾
35. And *laqad* (*verily, already and affirmatively*) We gave *Mosa* (*Moses*) the book and We made with him his brother *Haroona* (*Aaron*) a *wazeera* (*vizier/ minister/ assistant*).	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾
36. So We said: let-go you both to the people who[r] they[z] denied by Our *Aya’te*[w] (*miracles/ signs/ proofs*) then We destroyed them *ted’meran*[45] (*utter-destruction*).	فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ﴿٣٦﴾
37. And *Noohen’s* (*Noah’s*) people *lamma* (*when/ whence*) denied they[z] the messengers[46]; We drowned them, and We made them for the mankind an *Aya’tan*[w] (*sign/ proof*) and We prepared for the *dha’lemeena*[47] (*injustice-doers*) a torment painful.	وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾
38. And *Aadan* (*people of Aad*) and *Thamooda* (*people of Thamood*) and the *Ras’* (*well*) companions and generations between *tha’leka* (*afar-that-it/*)[x] many.	وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ﴿٣٨﴾
39. And each, We struck for him the parables/-examples; and each *tabbarna* (*We had smashed/ damaged*) *tatbera*[48] (*an utter-bane/ damage*).	وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَٰلَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ﴿٣٩﴾
40. And *laqad* (*verily, already and affirmatively*) *ataw*[x] (*they*[z] *arrived at and passed by*)[x] on the village[w] which[u] (*had been*) ill-rained[w] the ill rain; have then not they[z] been seeing it[w];	وَلَقَدْ أَتَوْا۟ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ۚ أَفَلَمْ يَكُونُوا۟ يَرَوْنَهَا

[41] The word “جملة”= “statement” is a *feminine* gender in Arabic and “once[w]” is a *qualifier* for the “statement!” Hence, [she-] is prefixed to convey such qualification!

[42] The word “ترتيلا” is *infinitive objective noun* hence it is prefixed by “absolute” for *intensity*!

[43] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[44] The word “أضل”= “*adhallo*” is a *superlative* adjective for “*strayer*” for which there is *no* English equivalent!

[45] The word “تدميرا” is the *infinitive noun* of “دمّر,” for intensity, i.e. *total destruction* or an *utter destruction*!

[46] The word “*messengers*” is used here in *generic* sense as Noah is the *first* messenger! That is to say whoever ubelieves *one* messenger it is as if he unbelieved *all* messengers! Because *all* Allah’s messengers carry His message! See القرطبي! This is a *proof* of such a fact, i.e. whoever unbelieves *one* messenger as if he unbelieved *all* other messengers!

[47] The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

[48] The word “تتبيرا” is an *infinitive noun*, giving *intensity* for being repetitive and utter!

[49] In Arabic there is a *distinction* between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر,” في الشر see الراغب! In this case“أمطر” is used! So for *lack* of “أمطر” in English, I chose ill-rained!

rather they [z] were, not *yarjona*[50] (*fearing/hoping for*) resurrection.	بَلۡ كَانُواْ لَا يَرۡجُونَ نُشُورٗا (٤٠)
41. And if they[z] saw you[g] *en* (*not*) *yattakhethonaka*[51] (*they*[z] *take and make you*[g]) except jestingly; is this whom[x] Allah missioned[52] a messenger.	وَإِذَا رَأَوۡكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِي بَعَثَ ٱللَّهُ رَسُولًا (٤١)
42. Surely *kada* ([*he*] *neared to/verged/almost*) surely (*to*) mislead us *a'n* (*off*) our *aa'lehata* (*deities*) *lawla* (*had it not been for*) that *ssaba'rna* (*we held on patiently*) on it[w]; and they[z] will know when they[z] see the torment who[p] (*is*) *adhallo* (*more astray*) a path.	إِن كَادَ لَيُضِلُّنَا عَنۡ ءَالِهَتِنَا لَوۡلَآ أَن صَبَرۡنَا عَلَيۡهَا ۚ وَسَوۡفَ يَعۡلَمُونَ حِينَ يَرَوۡنَ ٱلۡعَذَابَ مَنۡ أَضَلُّ سَبِيلًا (٤٢)
43. Have you [h] seen whom [p] *ittakhatha*[53] ([*he*] *took and presumed*) his *elaha* (*a deity*) his *hawa* (*tendentious liking*); are you[s] then (*to*) be on him a custodian.	أَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيۡهِ وَكِيلًا (٤٣)
44. Or do reckon [*you*[s]] that most (*of*) them hear or reason; *en* (*not*) they except like the *an'aame*[w54] (*cattle-/sheep-/goats/and camels*)[w] rather they (*are*) *adhallo* (*more astray*) a path.	أَمۡ تَحۡسَبُ أَنَّ أَكۡثَرَهُمۡ يَسۡمَعُونَ أَوۡ يَعۡقِلُونَ ۚ إِنۡ هُمۡ إِلَّا كَٱلۡأَنۡعَٰمِ ۖ بَلۡ هُمۡ أَضَلُّ سَبِيلًا (٤٤)
45. Have not seen [*you*[s]] to your[t] Lord how [*He*] extended the shadow [x]; and had [*He*] willed surely (*would have*) made it[x] [*He*] still; afterwards We made the sun[w] on it[x] a proof[55].	أَلَمۡ تَرَ إِلَىٰ رَبِّكَ كَيۡفَ مَدَّ ٱلظِّلَّ وَلَوۡ شَآءَ لَجَعَلَهُۥ سَاكِنٗا ثُمَّ جَعَلۡنَا ٱلشَّمۡسَ عَلَيۡهِ دَلِيلٗا (٤٥)
46. Afterwards *qabadhna*[56] (*We hand-held/took*) it [x] to Us *gabdhan*[57] (*hand-holding, taking*) easy.	ثُمَّ قَبَضۡنَٰهُ إِلَيۡنَا قَبۡضٗا يَسِيرٗا (٤٦)
47. And He Who made for you [b] the night a *lebasan* (*a sweeping: cover/wear by its darkness*) and the sleep a *sobatan* (*repose/ease*); and [*He*] made the day a *noshoran* (*revival/spread/resurrection*).	وَهُوَ ٱلَّذِي جَعَلَ لَكُمُ ٱلَّيۡلَ لِبَاسٗا وَٱلنَّوۡمَ سُبَاتٗا وَجَعَلَ ٱلنَّهَارَ نُشُورٗا (٤٧)
48. And He Who sent the winds [w] a *bushra* (*pleasant tiding*) before His mercy's[w] (*ghaytha=delightful satiating-and-reviving rain*) [both hands [w]][58]; and We descended from the sky [w] water[x] *ttahooran*[59] (*resolutely purged/purger*)[x]	وَهُوَ ٱلَّذِيٓ أَرۡسَلَ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦ ۚ وَأَنزَلۡنَا مِنَ ٱلسَّمَآءِ مَآءٗ طَهُورٗا (٤٨)
49. To quicken [*We*] by it[x] a dead *baldatan*[w] (*region, settlement, Makkah*)[w] and *nus'qeya*[60] (*avail to drink*) it[x] [*We*] of what We created (*of*) *an'aa'man*[w] (*cattle/camel/sheep and goats*)[w] and peoples, many.	لِّنُحۡـِۧيَ بِهِۦ بَلۡدَةٗ مَّيۡتٗا وَنُسۡقِيَهُۥ مِمَّا خَلَقۡنَآ أَنۡعَٰمٗا وَأَنَاسِيَّ كَثِيرٗا (٤٩)

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[50] The word "ترجون" from "رجا" meaning: *feared*! But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أى ما خفتك," see اللسان!

[51] See footnote 18 above regarding اتخذ!

[52] The word "بعث" carries several meanings, among them: *sent*, *arouse*, *resurrected*, *missioned*, and *prompted*!

[53] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[54] The word "*Al-an'am*" ="الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خلف و ظلف"= *cattle, sheep, goats, and camels*!

[55] That is "*proof*" = "برهان," if it were not for the sun, the shadow would not be known!

[56] That is He *took* it to Him a taking!

[57] That is *gradual* in *proportion to sun-light*, less sun-light less shadow or more sun-light more shadow!

[58] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of! Additionally, some maintain that the "hands" are symbols of divine Might or Power!

[59] The word "طهور" means that which is clean and pure in and of itself and it purges others!

[60] The word "أسقيناكم" *rooted* in "أسقى" and *not* "سقى!" And "أسقى" means *availed (liquid) for drinking*! See الراغب!

50. And *laqad* (*verily, already and affirmatively*) We variegated it[x] among them, to *yadhdhakkaro* (*repetitively-reminisce they*[z]); then *aba*[61] (*categorically refused*) most (*of*) [the] mankind except *kofooran*[62] (*unbelief/ingratitude*).	وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾
51. And had We willed, surely (*We would have*) missioned[63] in every village[w] *na'theran* (*iterative warner*).	وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾
52. So let-not [*you*[s]] obey the unbelievers; and *jahid* (*let-exert* [*you*[s]] *your*[t] *utmost mental, physical and possessional efforts fighting/striving in Allah's cause against*) them by it[x64] a big *jeyhadan* (*vigorous exertion of utmost mental, physical and possessional efforts*).	فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ﴿٥٢﴾
53. And He Who merged the two seas; this (*is*) *adhbon*[65] (*palatably good*), *foraton*[66] (*strongly palatably good*), and this (*is*) salty *ujajon*[67] (*strongly salty-bitter-hot*); and [*He*] made between them both *barzakhan*[68] (*invisible-barrier*) and a ban *mahjoora*[69] (*a banned ban*).	۞ وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾
54. And He Who created of the water a human; then [*He*] made him a lineage (*paternally*) and a kinship (*maternally-/by marriage*); and [was] your[t] Lord Omnipotent.	وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾
55. And they[z] worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord *dhaheeran*[70] (*openly and pertinaciously evil helper/backer/supporter*).	وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾
56. And not We sent you[g] except a *mubashsheran*[71] (*iterative teller of pleasing tiding*) and *na'theran* (*iterative warner*).	وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾
57. Let-say [*you*[s]]: not [*I*] ask you[z] over it[x] of remuneration except whom[p] [*he*] willed to *yattakhetha*[72] ([*he*] *takes and makes*) to his Lord a path.	قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾
58. And let-trust [*you*[s]] on The *Hayya* (*Living/Alive*), Who dies not; and *sabbeh*[73] (*let-say* [*you*[s]]: *subhana Allah*) by His praise; and sufficed by Him by His *eba'de's*	وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ

[61] The word *aba*="أبى" means *categorically* (*absolutely, without exception*) refused, i.e. *not* just simply refused!

[62] The word "كُفُوراً" is *masculine noun*, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: "*unbelief/ingratitude*!"

[63] The word "بعث" carries several meanings, among them: *missioned*, *sent*, *arouse*, *resurrected*, *awaken*, and *prompted*!

[64] That is by The Qur'an!

[65] The word "عذب" means *palatably good*! See اللسان

[66] The word "فرات" means *strongly palatably-good*! See اللسان

[67] The word "أجاج" means *salty*, and *strongly salty-bitter-hot*! For definition of "أجاج" see الراغب و اللسان!

[68] The word "برزخ" is an "*invisible-barrier*!"

[69] The word "*mahjoora*"= "محجورا," is a *masculine, singular, objective noun*! It means a "*banned ban*!" That means: the criminals will be told: today it is *banned a ban* (*rather firm and irrevocable ban*) vis-à-vis you and the good tiding of any relief for you from your punishment!

[70] The word "ظهيرا" is an intensive form for *singular, subjective, masculine noun* with at least *double* meanings, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*!

[71] The word "*mubashsheran*" is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent!

[72] See footnote 18 above regarding اتخذ!

[73] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

(*worshippers/submitters/slaves*)'s offenses Proficient.	بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ۝٥٨
59. Who [*He*] created the Heavens [w] and the Earth [w] and whatever between them both in six days; afterwards *istawa*[74] ([He] *set Himself*) on The *Arshe*[75] (*Throne of Kingship*), *Ar-Rahmano*, so let-ask [*you* [s]] by Him a proficient.	ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ۝٥٩
60. And if(*had been*) said for them: let-kowtow you[z] for *Ar-Rahman*; said they [z]: and what (*is*) *Ar-Rahman*; do we kowtow for what command us [*you* [s]]; and [*it* [x]][76] augmented them an aversion.	وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ۝٦٠
61. *Tabaraka*[77] ([He] *firmly bestows as accepts multitudinous goodness and worthiness*) Who made [*He*] in the Heavens[w] zodiacs and [*He*] made in it[w] a lamp[x] and a moon[x] an illuminator.	تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ۝٦١
62. And He Who made the night and the day *khelfatan* (*succession/alternate*) for whom [p] [*he*] wanted to *yadhdha-kkara* (*repetitively-reminisce* [*he*]) or [*he*] wanted *shokoran*[78] (*iterative/utmost thanks*).	وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ۝٦٢
63. And *Ar-Rahman's eba'de* (*worshippers/submitters*), who [r] walk they[z] on the land[w] gently and if the *jahiloona*[79] (*they who act ignorantly or incorrectly*) addressed them, said they[z]: *salaman* (*peace/greeting*).	وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ۝٦٣
64. And who[r] *youbayyetona* (*they*[z] *nocturnally remain*) for their Lord *sujjadan* (*they who are kowtowing*) and *geyaman* (*they who are upstanding*).	وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ۝٦٤
65. And who[r] say they[z]: (*O*,) our Lord, let-avert *a'n* (*off*) us [*You* [s]] Hell's [w] torment; verily its [w] torment [was] a *gharaman*[80] (*adherent to a lasting ruinous torment*).	وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝٦٥
66. Verily it[w] fouled a *mustagarran* (*long-term abode/-ultimate realization*) and a residence.	إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ۝٦٦
67. And who [r] if expended they [z] neither squander they [z] and nor they [z] stinted and [was] between *tha'leka* (*afar-that-it/*)[x] *qawaman* (*balanced-middle*).	وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ۝٦٧
68. And who[r] not invoke they[z] with Allah another *elahan* (*a deity*), and not they [z] kill the self [w] which [u] Allah hallowed/forbade except by the right, and not	وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى

[74] The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!

[75] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!

[76] The hidden pronoun [*it*] refers to the *say to them*: you kowtow! Such say *augmented them aversion*!

[77] See the *Lexicon* attached to this *Translation* for this important word "**تبارك**!" In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness!!

[78] The word "**شُكُورا**" means multitudinousness of thanks, or doing the utmost of thanks!

[79] The word "**جاهلون**"="*jaheloona*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some-thing *not correct*! So the "*jahiloona*" are *they who act ignorantly or incorrectly*!

[80] The word "*gharama*" is an *adherent to a lasting ruinous torment*!

adulterate they[z] and whoever [*he*] does *tha'leka*(*afar-that-it/*)[x] *yalqa* ([*he*] *meets*) *athama*[81] (*sins/punishments-/valley-in-Hell*).	حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ٦٨
69. (*To be*) doubled for him the torment, The *Qeyamatey's*[w] (*Judgment's*) Day, and immortalizes [*he*] in it[x] *muhanan*[82] (*looked at sordidly and contemptibly*).	يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ٦٩
70. Except whom[p] [*he*] repented and [*he*] believed and [*he*] worked a righteous work, then those Allah substitutes their *sayyea'tey*[w] (*demeritorious-deeds*)[w] *hasanaten* (*meritorious-deeds*)[w]; and [was] Allah *Ghaforna* (*iterative Forgiver*), *Ra'heman* (*multitudinous mercy Giver*).	إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ٧٠
71. And who[p] [*he*] repented and [*he*] worked righteously then truly he repents to Allah a *mataban*[83] (*assured repentance*).	وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ٧١
72. And who[r] not witness/testify they[z] (*by*) the mendacity, and if/when passed they[z] by the frivolity they[z] passed *Keraman*[84] (*in high self-esteem and heedless to frivolity*).	وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّوا۟ بِٱللَّغْوِ مَرُّوا۟ كِرَامًا ٧٢
73. And who[r] if (*had been*) reminded they[z] by their Lord's *Aya'te*[w] (*messages*) they[z] tumbled not on it[w] *somman* (*deafly people*) and *omyanan* (*blind people*).	وَٱلَّذِينَ إِذَا ذُكِّرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَمْ يَخِرُّوا۟ عَلَيْهَا صُمًّا وَعُمْيَانًا ٧٣
74. And who[r] say they[z]: (*O,*) our Lord, let-grant for us [*You*[s]] of our spouses (*wives*) and our offsprings[w] *qurra-ta'ayonen*[85] (*eyes'-cooling for bounteous satisfaction*)[w] and let-[*You*[s]] make us for the *muttaqeena* (*who reverentially guard against Allah's displeasure*) leader(*s*)[86].	وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ٧٤
75. Those (*are to be*) requited they[z] the chamber[w] by what *ssabaro* (*they*[z] *held on patiently*) and (*are made to*) receive-/meet they[z] in it[w] a greeting[w] and a peace.	أُو۟لَٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُوا۟ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ٧٥
76. Immortals they[z] (*are*) in it[w] *hasonat* (*ultimately perfected and beautified-shey*)[87] *mustagarran* (*long-term-abode*) and a residence.	خَٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ٧٦
77. Let-say [*you*[s]]: not encumbers by you[b] my Lord *lawla* (*had it not been for*) your[n] invocation; so *qad* (*already and affirmatively*) denied you[c] so will (*your*[n] *punishment*) be adherent[88] (*obligatory on you*[z] *i.e. it is inescapable*).	قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًۢا ٧٧

[81] The word "**آثاما**" although could be plural for "**إثم**" ="sin," so "**آثاما**" becomes "sins!" But *in fact* it means "*punishment*," or "*a valley in Hell*," see **اللسان** and **القرطبي**!

[82] The word "*muhan*"= "**مهانا**," is a singular, objective, masculine noun, meaning: he who is looked at sordidly and contemptibly!

[83] The word "**متابا**" is the *infinitive* noun of "**تاب**," which means the *assured or sure doing of the action of the word*!

[84] The word "**كراما**" is *subjective, plural, masculine noun*! See the *Lexicon* attached to this *Translation* for this important word! This is an Arabic *tongue* expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about!

[85] The statement: "**قرة أعين**" is *rather lofty and elegant Arabic tongue expression*, meanin the eyes' tears have "*cooled*" and *ceased to flow* and *became quiet and still*, *bounteously rejoicing* for what they saw! In other word: the one with such eyes became rather happy!

[86] The word "**إماما**" is *infinitive* noun, *so no plural for it*! So in this case it means an example to be followed by others! See "**إعريب القرآن لـ محمود صافي**!" and "**القرطبي**!"However, there are *some linguists* who say *it might be a plural in and of itself*: **على وزن فِعال كـ صِحاب**!

[87] This suffix -she[y] is ت التأنيث = the feminizing article designating word/phrase femininity!

[88] That is the *Battle of Badr*, when the *polytheists* who *unbelieved* the Prophet (SAWS) and were punished by the fight and their slaying on the Day of *Badr*! Thus, the *fight and the killing of them* were *inescapable*, so "*adherent*" to them!